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EDUCATION AND CITIZENSHIP. By Edward Kidder Graham. New York: G. P. Putnam's Sons.

This volume brings together "a number of the more notable addresses and papers on education, culture, citizenship, and allied subjects, of the late Edward Kidder Graham, President of the University of North Carolina, whose death on October 26, 1918, in his forty-third year, brought his distinguished career as educator and scholar to an untimely end." The essays and addresses deal with such subjects as education and democracy, culture and citizenship, student and college relations, literary studies, and are characterized by a spirit of freshness, enthusiasm, genial humor, and high-mindedness.

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HUMAN NATURE AND ITS REMAKING.—MORALE AND ITS ENEMIES. By William Ernest Hocking, Ph.D., Professor of Philosophy in Harvard University. New Haven, Conn.: Yale University Press. Pp. xxvi, 434 and xi, 200. 1918.

Everything that Professor Hocking touches has stimulating suggestiveness and distinction of style. But "Human Nature" can hardly be adequately discussed even in a book of five hundred pages, more or less, and Professor Hocking cannot be said to have delved very deeply into the tremendous complex he is studying in the larger book. Then, too, his psychological discrimination is not quite sure of touch. For instance, on page 56, he has a table of instincts, wherein "curiosity, play, pugnacity and fear" are "writ large" as coördinate instincts. Nothing, however, will be gained by mixing up emotions and impulse, comparatively simple attitudes and tremendously complex ones. Fear and play belong to different orders, and normal states of the latter need as much special study as do abnormal states of the former. However, the reader of Professor Hocking's *The Meaning of God in Human Experience* will find that his *Human Nature and Its Remaking* is a good supplement to the author's practical-mystical treatment of the nature of the conception of God—a treatment that is a classic of its kind.

The smaller book on morale is directly based on Professor Hocking's work with the soldiers, and is one of the most valuable pieces of reflective observation that the war has produced

on this important topic. We quote a few golden bits: *Morale* has to do with "virility, integrity, spiritedness, endurance"; "what condition is to the body, morale is to the mind"; "the last touch that cannot be commanded but can only be given"; "irresistible orthodoxy of war"; "the war cannot be seen"; "each one living vicariously on the imagination of the rest"; "the common pain . . . can bring about a common awakening"; "to place the enemy in a different species is to diminish his responsibility"; "the chief danger in defying 'neutral' opinion is that it is the opinion of one's own soul"; "a virtue is not separate from the outer situation"; through leadership "the thrust of the will is simplified and concentrated"; "the soldier must be a versatile animal"; unwillingness to be the protected person; the soldier is the "man that lives always at the frontier"; "training decreases fear by increasing the proportion of the known"; "human nature prefers to be held to rigorous standards"; "to have made up one's mind to the final sacrifice, and then to fill what time one has with the maximum of effort"; need of "something to do while waiting."

This vital book is one more sign that the world needs to vitalize its morality with morale, if peace is to include all that is worthy in war.

T. P. BAILEY.

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THE NATURE OF MYSTICISM. By C. Jinarajadasa, M.A.—STARLIGHT: SEVEN ADDRESSES GIVEN FOR LOVE OF THE STAR. By C. W. Leadbeater. Theosophical Publishing House, Adyar, Madras, India. 1917.

These little books (pp. 75 and 104) ought to help win sympathy for the Great Aspiration that underlies Theosophy and which, at its best, is in close touch with the mysticism of St. Paul and the Fourth Gospel. The first book treats of the Mysticism of Grace and of Love, and of four types of Mysticism: Pantheistic, Nature, Sacramental, Theosophical. On pages 64 and 65 we have a statement of the three main ideas of Theosophy: (1) God is both a Transcendent Absolute and an Immanent Creative Logos; (2) Man is an expression of Divinity, 'Very God of Very God,' and like his Maker is both transcendent and immanent in nature; (3) The universe is guided in all its changes by the Divine Consciousness, with the great aim of bringing the immanent